

Senior Church History  
Research Paper  
Prof. Brenner

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May 9, 1995

**A CONGREGATIONAL HISTORY  
OF  
ST. JOHN'S LUTHERAN  
Frankenmuth, Michigan**

When the name Frankenmuth, Michigan is mentioned, many things might come to mind. One might think of the annual Bavarian Festival, or Oktoberfest, Polkafest, or some of the other festivals that run throughout the year. One might think of the world's largest year-round Christmas store, Bronner's CHRISTmas Wonderland. With five acres under one roof, there is plenty to see for the two million visitors that walk in the door every year. If you've got a hefty appetite, then you might think of the all-you-can-eat chicken dinners served by Zehnder's and Bavarian Inn restaurants. Also, one cannot forget its Bavarian style architecture. Michigan's "Little Bavaria" is well-known for a number of things. But there is one other thing that must be mentioned - one thing that sticks out just as much or even more than the rest. This little town of Frankenmuth has always been and hopefully always will be a strong Lutheran community. The large Missouri Synod church, St. Lorenz, may come to mind, but the smaller Wisconsin Synod church, St. John's, also is an important part of the community, with many years of history. This paper will briefly cover the interesting beginning of St. John's Lutheran Church in 1879 through its bright future of today, as remembered, heard, and seen through the eyes of the members.

The beginning of St. John's Lutheran still brings out a few questions because we don't have that many details about it. In the late 1870s, a couple small groups, all within 5 miles from the big St. Lorenz church, formed St. John's. Those we know of for sure are: St. Paul's of Birch Run, Bethel in "Middle Franken" on N. Dehmel Road, and a number of dissatisfied St. Lorenz members. Another possible contributor, might have been a group that later formed Peace Lutheran in Taymouth Township, Blackmar, in 1893. Old church records of Peace Lutheran show that St. John's pastors served there from 1896 to at least 1925, starting with the Rev. Christ Heidenreich baptizing Anna Elsa Korth (1896) and the Rev. Franz Cares baptizing Howard Edward Stephens (1926). Rev.

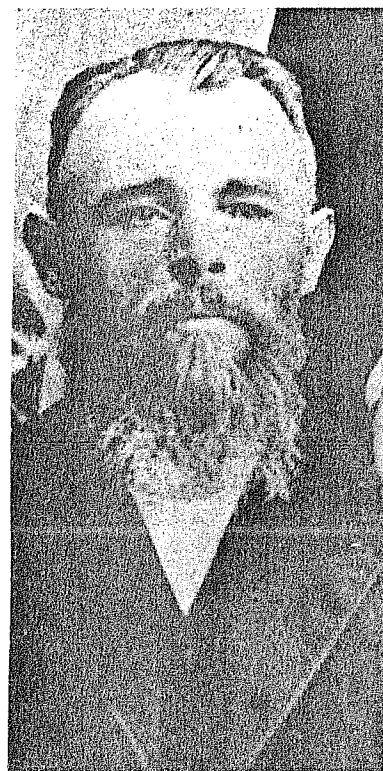
Zucker and Rev. John Zink also served there in between these two (from church records of the Evangelical Lutheran Peace Church, Blackmar, Saginaw County, translated by Anita Boldt).

Why did these groups want to form their own congregation, seeing as St. Lorenz already was close by and active for 35 years? We're not totally positive about this either, although there are some possible reasons suggested. Reason 1) One long-time member of St. John's related to me that she was always told that these small groups at times were without any synodical affiliation, or without a pastor. Emergencies, funerals, etc.. would come up and pastors from the area would help out, even St. Lorenz. And in those horse and buggy days, it was obviously hard to get around, especially in the winter. So, by joining these small groups, they could call one pastor and build one church in the center, in Frankenmuth. Reason 2) The ultra-conservatism of St. Lorenz (note the change over the years from Missouri Synod being more conservative back then, and the WELS being more conservative in these days !?). The Rev. Herman F. Zehnder, a native of Frankenmuth, writes in his book, "...members of St. Lorenz...were dissatisfied with certain procedures at St. Lorenz and the position of the Missouri Synod, largely dictated by Walther, regarding life insurance, marriage to a deceased spouse's brother or sister, the charging of interest on loans, membership in the 'Arbeiter Verein,' and similar matters that touched the business and social life of the people" (Teach My People The Truth, Zehnder, p. 143). St. Lorenz was too strict because they did not approve of playing cards, lodges, and Working Mens Society (mentioned above), which some of the business men thought was necessary. Reason 3) St. Lorenz Gothic style brick church cost \$20,000 to build in 1880. Some St. Lorenz members, and others who lived around the area, were not in favor of building a huge, expensive church, and felt they "couldn't afford" this wealthy church, so they left and joined St. John's, whose white frame church cost \$4,000. These are a few of the reasons for the formation of St. John's, and undoubtedly there could be a few more.

On October 31, 1879, the small group of 22 voting charter members decided to form a new congregation. The name St. John's was picked to honor St. John the Apostle and Evangelist, whom the Lutheran Church recognizes on Dec. 27. On November 16, 1879, the church constitution was written by Pastor John Fritz and accepted by the group. Building of the church began in the Spring of 1880, the cornerstone laid in June. The present white frame church is the original structure, which was dedicated on November 7, 1880.

### The Early Years: 1879-1933

With a congregation that is 115 years old, one would assume that quite a few pastors have served St. John's (12 called, 7 vacancy, and many others who helped out for short periods of time during vacancies). It is interesting to note that in the first 16 years of its existence, St. John's was served by at least 10 different pastors. St. John's had no synodical affiliation until the year 1886, when Ohio Synod vacancy pastors influenced them to join their synod. That soon changed when the Ohio Synod could no longer supply the congregation with pastors. So in 1893, St. John's joined the Michigan Synod, which later in 1917 became the Michigan District of the Wisconsin Synod.



*PASTOR JOHANNES FRITZ*

For the first few years, the church was known as the "die Fritzen Kirche", since John Fritz, from the Pittsburgh Synod, was the first pastor. The first marriage he performed was for Franz Ranke (grandfather of one member there today) and Johanne Miller. He served until he received and accepted a call to Marshall, Michigan, in 1883. Rev. Pancratius Stamm came from Marshall, and served only two years. For the next two years, Pastor Gebhardt of the Michigan Synod and Pastor Conrad Volz of the Ohio Synod



REV. JOHN M.M. MOLL

served as vacancy pastors. During this period of time, St. John's joined the Ohio Synod. John Moll was called next from the Ohio Synod, and served two years until he took a call to Ohio in 1889. Vacancy number two was even longer than the first - four years - and was filled by Frederick Volz and a number of other Ohio Synod pastors. Pastor Schlieff then accepted the call, but served only for a short while in 1893.

Starting with vacancy number three, St. John's was served by <sup>Michigan</sup> Wisconsin Synod pastors. Filling this three-year vacancy were Professor B. Maerz and several students of Michigan Lutheran Seminary. 1896 brought graduate Christopher C.F. Heidenreich (grandfather of one member there today) to Frankenmuth. He served for approximately six months, and took a call to

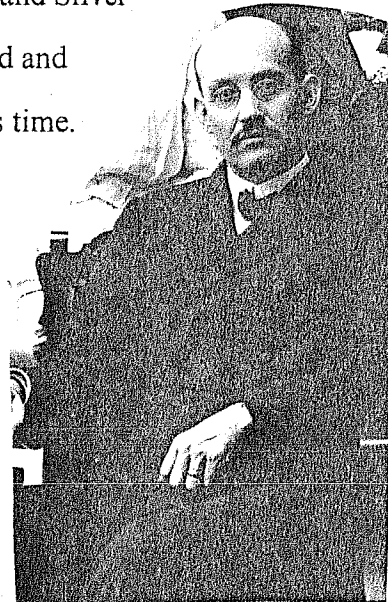
Marshall, Michigan. Pastor Zucker was next in line, served for only a few months, until graduate John Zink arrived in December, 1897. During his 21-year stint, he also served parishes in Blackmar, Mayville, Greenwood, and Silverwood. The church was remodeled and a parsonage was purchased at this time.



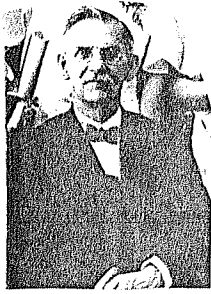
REV. CHRIST HEIDENREICH

In 1918, he accepted a call to Bay City.

Franz Cares came from Hemlock in 1918, and served until his sudden death in April, 1932. In the 1920s, the church was redecorated a bit more, the altar was remodeled, stain-glass



Rev. John Zink



PASTOR CARES

windows were installed, and the building was raised so that a basement could be constructed and a new furnace installed. The pulpit was moved from the center of the chancel to the west side, the statue of Jesus was placed on the altar, and two paintings were placed on the front walls. The addition to the south end of the church was believed to be constructed at this time, providing room for an enlarged altar and sacristy. 1923 membership of St. John's was 200 souls and 170 communicants.

Pastor Cares, who didn't do so well with the English language, however, did give his confirmands the choice of being confirmed in German or English. One member recalls confirmation classes late in Cares' ministry. If the confirmands would ask a question in English, and the pastor was not sure if he understood it, he would say, "I think so, maybe." The need for English services was being felt more and more. In 1932, Leo Kaesmeyer, came to town.

He left his pastorate in Canada (because of illness), found employment in the Frankenmuth area, and was invited to conduct an English service once a month at St. John's.

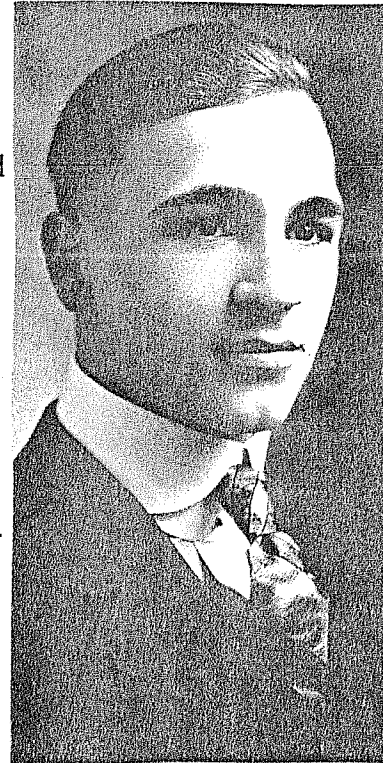
When Pastor Cares died suddenly in April, Pastor Kaesmeyer was called to replace him.

"Pastor Kaesmeyer became ill on Sunday, September 17, Mission Festival at St. John's, after he had previously instructed a class of children in the morning. In the evening he was called to his eternal rest, before an operation could be performed - at the age of 37 years" (NWL, 1933, p.330).

The Reverend E. Wenk, a retired pastor from Saginaw,

filled the vacancy for eight months. Members today recall

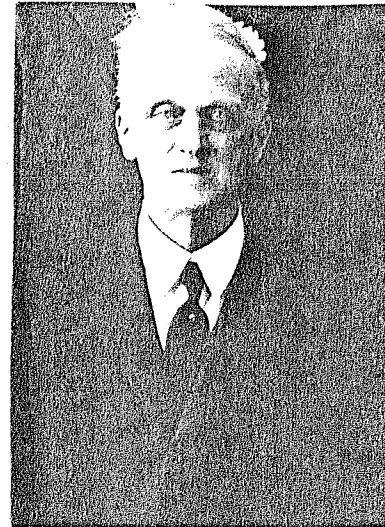
seeing his old Model A Ford driving into town on Saturdays for instruction class, and again on Sunday for more instruction and church services. They could also remember



REV. LEO  
KAESMEYER

listening to the old stories he loved to tell.

More recollections of the early years: One memory that many people had was the huge dinners in the basement made by the Ladies Aid. Whether it was a Mission Festival dinner, or any special occasion, the ladies did a fine job. The Ladies Aid seemed to be the only "active" organization. The group was small, but full of hard and willing workers. One member recalls:



REV. E. WENK

We served a complete chicken dinner at noon and around 5:00 pm they served home-made chop suey using the leftover chicken ..... Grandmother always told us that the only family doctor in town would come to the noon meal and he and his family would come back for the 5:00 pm serving, always bringing two gallon jugs with him. He told the ladies he would eat here and any leftover chop suey he wanted in the jars to take home. This went on every year until he passed away. (It wasn't from the chop suey).

On Sundays when communion was offered, the men sat on one side of the church, and the women on the other. Women never went to church without a hat!!! There were little things in the service that always had to be the same - the elders were always old and stout, and sat in the front rows of the church; it seemed that every family had its own seat in church on Sunday, and if someone else was sitting in the wrong seat, they were made to move.

### The Kehrburg Years: 1934-1961

Pastor August Kehrburg (father of one member there today) from Zilwaukee, MI, accepted a call in 1934 and served until 1961. Many of the St. John's members today remember him well:

"his sermons were very formal and staying to the basic doctrine"

"the thing I remembered most about Pastor Kehrburg is his booming voice. It scared me as a child."

"had a strong booming voice and needed no microphone. He was one of the old-fashioned 'Bible-preaching' pastors - 80% bible and 20% stories. That's the way pastors preached back then. Through this, you sure learned Bible verses."

"he was not only our pastor, but he and Mrs. Kehrburg were also our good friends"



*Rev. and Mrs. August Kehrburg*

Pastor Kehrburg, a master of both the English and German language, brought English to the congregation. Kehrburg loved his German and interchanged pulpits with St. Lorenz. 1944 was the last confirmation class in German. (Some remember confirmation classes held in the basement being so cold, that Pastor Kehrburg would light all the burners of the gas stove to keep everybody

warm) The congregation's minutes from meetings were written in German until July 6, 1941. The congregation had both English and German services for awhile, and the change to English only was gradual. But in 1960, the German service was phased out completely. Pastor Kehrburg remembers that only one person took communion on that last German service. The oldest members of the congregation reluctantly gave way to all English services, but relished Kehrburg's stories of trauma experienced by his former congregation when the same thing happened there. In order to retain some vestiges of the German service, an occasional German song was sung by the choir. About 1 and 1/2 years ago, a successful German service was held at St. John's with Harris Kaesmeyer as the guest preacher, but only a few members of St. John's attended. (A copy of the old German liturgy follows this page)



Pastor: Unsere Hilfe steht im Namen des Herrn.

①

Der Himmel und Erde gemacht hat

Pastor: Herr sei gnädig mit armen Sünder

②

Herr erbarm dich unser Christus Er

barm dich unser Herr erbarm dich unser

Pastor: Absolution sondern das ewige Leben haben.

③

A - - - - - men

Pastor: Ehre sei Gott in der Höhe

④

und Friede auf Erden und den Menschen

ein Wohl-gefallen Amen Amen



1932 membership of St. John's was 317 souls and 252 communicants. In 1948, Kehrburg organized St. John's Sunday School with 35 students and 4 teachers. Preparation for the 75th anniversary brought redecorating to the interior of the church: a number of Christian symbols - the Alpha and Omega in the peaks of the two paintings; Golgotha and the three crosses above the arch; symbols of the 12 apostles on the wall behind the altar; and the symbolic vine circling the interior of the church.

Pastor Kehrburg was the first pastor in Frankenmuth to take an active part in civic affairs of the community. He was a charter member of the Frankenmuth Rotary Club and served as Secretary-Treasurer for thirty years. After he retired from the active ministry, he substitute taught at Frankenmuth High School for ten years. He also continued to assist at St. John's as pastor emeritus, helping out with Saturday School, distributing Communion, and preaching occasionally.

#### **The Borgwardt Years: 1961-1964**

Wayne Borgwardt, fresh out of the Seminary, arrived in 1961. He was a youthful spark for the congregation, known for his good teaching and preaching. It was at this time that the Wisconsin Synod and Missouri Synod broke fellowship with each other. These were difficult years for St. John's, because they had such a close tie with St. Lorenz. The churches' relationship with each other as well as to the community will be talked about later in this paper. Upon Borgwardt's arrival, the constitution was changed, and he introduced and initiated many organizations over his three years at St. John's: a jr. choir and also treble choir were organized; education-wise, an adult Bible class, Youth Group, and Vacation Bible Class were started; Sunday School was moved to 9:00 AM. Earlier, the



REV. WAYNE BORGWARDT

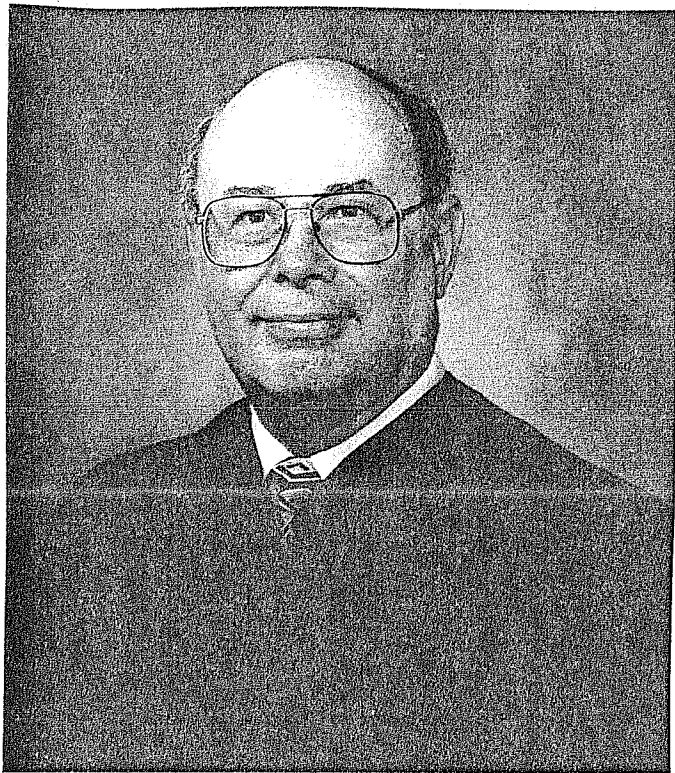
question about the possibility of providing Christian Day School training was seriously discussed. Many believed, later, that by not starting a grade school at this time, many families in the community joined St. Lorenz instead. An Altar Guild and newsletter were also started at this time. In 1964, Borgwardt became professor at Dr. Martin Luther College in New Ulm, MN. Pastor Wernor Wagner served the vacancy for about nine months.

### The Ehlert Years: 1965-Present

Pastor Joel Ehlert arrived in 1965.

By 1966, the church had grown to 532 souls and 386 communicants.

Pastor Ehlert has served the congregation faithfully for the past thirty years and is pastor of St. John's at the present time. Here are a few of the comments his members have made about him:



*Pastor Joel Ehlert*

"...continually hear from people far and wide and also from the community saying they've attended their own church in the early service so they can get back home to hear Ehlert on 10:00 AM radio service"

"a gifted preacher and tireless worker, committed to the furtherance of God's Word"

"a talented and sincere pastor who holds your interest with his sermons. You can tell that preaching is his life"

"he has his weaknesses as we all do, but I dreaded the times when he would receive a Call. I prayed that he would never leave. He is the backbone of our congregation and is well-loved by everyone"

"has been like a family member, and the same with the rest of his family"

As in previous years, the changes and improvements of St. John's were numerous, and continued, as St. John's continued to grow. When Pastor Ehlert came in 1965, he brought with him the knowledge of a successful radio ministry, soon to be established at St. John's. On July 2, 1972, WKCQ (98.1 FM) in Saginaw broadcasted the very first "Frankenmuth Lutheran Hour." This ministry has served countless listeners in the Saginaw area for over 22 years now. Letters of thanks, appreciation, and financial support keep this wonderful form of ministry operating.

The main happening in these years was the construction of St. John's Parish Center in 1969. This building was designed to provide room for Sunday School classes, a fellowship hall / gymnasium, a large kitchen for the many special dinners over the course of the year, and also offices for the pastor and secretary. Construction began on April 6, 1969, with the groundbreaking, and on April 12, 1970, the building was dedicated. With fees and furnishings included, it cost a little over \$200,000.

Education remained an important part of St. John's as "Saturday School" was started in 1966. This served as the catechism class for grades 7-8 and Bible History for grades 5-6. When Robert Scherzer was called in 1967 to be the director of parish education and music, grades 3-4 were added to the Saturday School. Today, this group is known as "School of Religion," which meets for two hours every Monday of the schoolyear.

In 1977, a handbell choir was formed. The congregation used the anonymous gift of handbells to perform in the worship services, Christmas and Easter concerts, and also for area churches and organizations.

The end of 1979 and on into 1980 was a memorable time for the members of St. John's, as they celebrated their centennial. From October 28, 1979 to November 9, 1980, the congregation invited a guest speaker to preach for each month, with a different emphasis each month. The theme for the year was: "God's Word Is Our Great Heritage."  
(The following page is the year long celebration calendar)

1979

## A GLANCE AT OUR CELEBRATION YEAR

1980

St. John's Evangelical Lutheran Church  
Frankenmuth, Michigan

• A choir will be present each Sunday during the centennial celebration.

Theme: "God's Word is our Great Heritage"

Month/Date	Theme	Major Emphasis	Speaker	Historical Tie-In	Hymn of Month	Activity
OCTOBER 28	God's Word Is Our Great Heritage	HERITAGE/FOUNDERS	8 & 10 am: Rev. Waldemar Zarling 3 pm: Rev. Robert Mueller	Original Organizational Meeting -- October 31, 1879	283	Noon Potluck
NOVEMBER 25	Thanks Be To God	THANKS AND GIVING	8 & 10 am: Rev. Karl Otto		568	9 am Coffee Hour
DECEMBER	God So Loved The World	CHRISTMAS TRADITIONS		Signing Incorporation Papers -- December 20, 1880	91	
JANUARY 13	Lord Of All Nations	INTERNATIONAL	8 & 10 am: Rev. Theodore Sauer (tentative)		510	International Potluck
FEBRUARY 17	Love One Another	ST. JOHN'S	Dr. Perry E. Prather		466	6 pm chili supper Talent Show
MARCH 9	Power Of Prayer	PRAYER	8 & 10 am: Prof. Wayne Borgwardt (tentative) Lit: Rev. Wernor Wagner		457	Noon Potluck
APRIL 20	Make A Joyful Noise	MUSIC	5 pm: Organ Recital Rev. James Tiefel		198	6 pm Sandwich Hour Musical Entertainment
MAY 18	A Changeless Christ In a Changing World	CONFIRMATION REUNIONS NEW MEMBER WELCOME	8 am German - 10 am English Prof. Harris Kaesmeyer Lit: Rev. August Kehrberg		409	Bavarian Potluck
JUNE 29	Growing In God's Way	YOUTH	8 & 10 am: Vicar Alois Schmitzer, III	Cornerstone Laying June 30, 1880	286	Ice Cream Social
JULY 20	In God We Trust	GOD AND COUNTRY	Evening Program		658	Patriotic Program
AUGUST 10	He Lights Up Our Life	FAMILY	10 am: Service in Heritage Park Rev. Carl Voss (tentative)		625	Noon Family Picnic
SEPTEMBER 14	Preach, Teach, Reach	CHRISTIAN EDUCATION	8 & 10 am: Services/Sunday School Rev. Robert Voss (tentative)		627	11 am Coffee Hour
OCTOBER 12	Each One Reach One	MISSION	8 & 10 am: Rev. Daniel Gieschen (tentative)		495	Noon Potluck
NOVEMBER 9	God's Word - Our Promising Future	DEDICATION AND RE-DEDICATION	8 & 10 am: Rev. Carl Mischke (tentative)	Dedication November 7, 1880	639	Catered Meal

A few words from the Pastor's Centennial Comment:

"As we look back over the past 100 years, let us also remember to look forward. A renowned theologian recently said, 'The church should be more interested in what is going on today and tomorrow than it is in marking anniversaries of by-gone years.' It is good to remember the past. We learn from history, because history repeats itself. But we must also plan wisely, and with God's help, for the future. By God's grace we must rededicate ourselves to serving Him. Where we will be 10, 20, 50, or even 100 years from now? The answer to that question will be found in the degree of our faithfulness to His Word. May God's Word be our great heritage for the next 100 years as well!" (St. John's Centennial book, p.1)

The relationship of St. John's to the community over the years has been very good. The pastors there have done a good job in keeping it that way. A part of that community, one has to remember, is St. Lorenz Lutheran Church. Early on with Pastor Fritz, there was no fraternization between the two churches. "John Fritz wanted to join the Missouri Synod, but he was prevented from joining by Ottomar Fuerbringer," the pastor of St. Lorenz at the time (Zehnder, p.144). Pulpit and altar fellowship was recognized when St. John's became a member of the Wisconsin Synod. Yet St. Lorenz was always known as the "BIG" church, and St. John's, the "other" or the "little" church. The split between the two synods in 1961 also played a part. Here are a few of the remarks from members concerning their relationship with the community and St. Lorenz during the early years:

"Now I am a member of 'the other church' or the 'little' church or the 'white church'. It is never said, but implied, (I BELIEVE), that the 'BIG' church always felt that they were just a little better than the little church was. They did more than the little church did. Some of that sort of rubs off in the community, because they are also the community, -- so that you could say relationships were good, if they allowed it to be good."

"...good relationship with the community, although we were never as important as St. Lorenz."

"I went to St. Lorenz school and I remember that 'we were never anybody.' ...we were always in the shadow of the St. Lorenz kids. If the teacher asked us to raise our hand if we went to church on Sunday, we (St. John's kids) would raise our hand and the teacher would say...'you don't count...you belong to St. John's'. We

were always the underdogs....I felt we always lived under the shadow of St. Lorenz Church. I still feel that way today but the feeling isn't as strong."

"With such close ties between St. Lorenz and St. John's, the split between synods was especially traumatic for Frankenmuth....we had to abide by Synod's directives and it was so difficult for us to understand WHY???? Some of our SS teachers were members of St. Lorenz, and with so many inter-marriages, families had to learn to cope with this big upheaval."

"As to the church's relation to the community, I believe it is really a close and good relationship....When I was young, you either belonged to the big church (St. Lorenz) or the little church (St. John's), and most social events and activities revolved around the churches."

"The church is the 'hub of all community activities.' By that, I mean, things, people, business practices, etc., etc., were conducted with 'Christian principles.' It was a small close-knit town."

Besides exchanging pulpits, several St. Lorenz members served as teachers for St. John's Sunday School, and also organists for many years. St. John's children attended their grade school, while they sent kids to St. John's Sunday School. During Kehrburg's years, it wasn't surprising to see many St. Lorenz members visit every Sunday. In fact, even today, one can see a St. Lorenz member visiting every once in a while.

Again, many improvements and fixing up had to be done during this time, for both the interior and exterior of the church. Included in this was the replacement of two dry rotted beams which were supporting the church. Soon, the church had to make a big decision. The thought of doing some major remodeling, which included making the church handicap accessible, together with constant upkeep and repair on their historic frame church, was one route to take. The other was to think about building a new church on different property. The decision was made in April of 1984 not to do the extensive remodeling and expansion of the present church. Instead, it was decided to relocate altogether. The next year, a 40-acre site was purchased on the east side of town on Genesee Street, with a plan to develop the front ten acres sometime in the future.

With the congregation growing over the years, (presently at 763 baptized souls and 600 communicants) and with the duties of the pastor increasing, the idea of applying for a vicar from the Seminary was brought up. Pastor Ehlert was not so sure about the



whole idea at first, but in the end, it was decided in 1990 to apply for a vicar. St. John's did not receive a vicar the first two years they applied, but in 1992, the Synod's assignment committee did assign one to Frankenmuth. His name was Paul Nolte, accompanied by his wife, Shelley. Then the Bode dynasty began in the following year when Brad Bode was called. Gary Bode was next in line and was called in the Spring of 1994. The big question on the Seminary campus right now is, "Will the Bode dynasty in Frankenmuth continue with a fella named Tim?" The basic duties of the vicar have been to head the Youth Group, help out the pastor with preaching duties, and assist in making shut-in and hospital calls. Here are a few of the members' comments on the vicar program:

"...it's important to the vicars for experience, something the Seminary can't teach....it has definitely helped the church - each has brought a different personality to the church."

"Each new vicar brings with him a certain amount of revitalization and fresh approach to the congregation. And I think it affords young men a chance to make mistakes and learn from them without having to live with them until they receive a call."

"...it lightens the load of the pastor, and also gives the congregation and especially the young people a lift."

After purchasing the 40 acres of land in 1985, St. John's Building Committee went to work on possible plans for a new church. In 1993, it was decided to contract with Resource Services, Inc. (RSI) of Dallas, TX, to guide the church in funding for this project. The capital stewardship program is entitled "Growing Together In Faith", with the overriding theme, "Not equal gifts, but equal sacrifice." The "growing together" was evident as over 1/3 of the congregation members were active in various committees. The Building Finance Committee felt that with the sale of the present property, along with the present amount in the building fund and 3 year stewardship drive, the congregation would be practically debt-free in three years.

The new church would seat around 400 people. Included in the plans are: a fellowship area, several classrooms, gymnasium, increased office space, a small side chapel filled with memories of the old church, and quite a bit more parking space. The new church would also be user-friendly, with no steps to climb, except to the balcony.

What did the congregation think of all this at first? Many wanted to stay with the old church and not leave the memories behind. With the numerous donations and memorials throughout the church's existence, it seemed that every piece of the church was a part of the members. But in the long run and looking at the future, many minds changed. These are a few of the comments the members had concerning a new church and how it will help St. John's:

"I think the new church will increase our membership in the long run.....I think it will provide a more effective vehicle for spreading the good news of salvation to sinners."

"The building program is bringing our membership together and getting much more active in all church activities."

"I think that it will help St. John's grow, not because of a new building, but because it is our new and sacred church home, built to the glory of God."

"The new church building project has brought us all closer together, and I hope and pray this attitude will continue on for many years."

"I am proud of the fact that I am a fourth generation who is still worshiping in the same structure. But that's all the church building is, just a structure made of wood and stone. It's the congregation members that make up a church. If you take all those wonderful people and move them to a new building, you still have St. John's Church."

At the present time, the Marketing Committee is working to sell the property so that construction for the future of St. John's can begin. During my vicar year I had the privilege of serving St. John's where I saw God's abundant grace in the work of his ministry. The future definitely looks bright for St. John's as they continue to carry out the Lord's work in the years to come.

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